

Revivals.

FOR ZION'S HERALD.
NEWBURY, MASS.

We have within a few weeks received more than 60 on probation, a good proportion of whom are young men. They were all first recommended by vote of the Leaders' Meeting and then received before the church. The duty of receiving the sacrament of Baptism and the Lord's Supper, has according to our discipline and the Bible, been urged upon them as a present duty, with a good degree of success.

Although the work of conviction seems to have abated in a degree, we have a revival of the work of God still, and we expect it will continue until all the deep foundations of sin, of error, and of prejudice shall be broken up, and God rule alone over all.

The good cause of abolitionism, let me say, goes on here, and the prayer for the emancipation of the bondman, our brother, often mingles with that which goes up from the lips and hearts of young converts in behalf of the heathen and the degraded.

F. P. TRACY.

FOR ZION'S HERALD.
SANDWICH, N. H.

BR. BROWN—I have received a very interesting letter from Sandwich, New Hampshire. My friend writes that they have had a glorious revival in that vicinity of late. The Methodists, Free-Will-Baptists, and the Congregationalists, held a union protracted meeting of twenty-two days, which resulted in the conversion of about two hundred souls. Many who are men of influence, with their families, are numbered among the saved. Many interesting scenes occurred. I will mention one.

A Mr. M., who had been forward for prayers, invited a pious brother to call at his house after meeting. He went. Mr. M. took him by the hand and said, "God bless you. Have you come to pray for me?" He said, "Yes." They knelt, and were soon joined by another man, and his wife, who were seeking the Lord, who lived near, and also by a young man. The two men and their wives, and the young man named, were happily converted to God. I hope that the preacher there will furnish an account for the Herald.

M. NEWHALL.

Springfield, Vt., March, 1888.

FOR ZION'S HERALD.
WINCHESTER, N. H.

BROTHER BROWN—Permit me to say, to the praise of God, while our beloved Zion is gloriously receiving the manifestations of divine mercy, and New England especially, notwithstanding her abolition principles, is witnessing the mighty power of converting grace, we are not altogether forgotten in Winchester. Within four weeks past between 20 and 30 have, we trust, been made to rejoice in the pardoning love of Christ. May the good work spread, until the world is converted.

Yours in love, C. R. HARDING.

March 28.

FOR ZION'S HERALD.
BRATTLEBOROUGH, VT.

DEAR BROTHER—Since I last wrote, God has blessed us here. Somewhere near thirty have joined on probation. We have been permitted to see scenery forward to the altar at a time. They were mostly youth, some Sabbath School children.

Since our meeting closed, the Congregationalists have had prayer meetings every evening, with occasionally a sermon, which embraces a number of weeks. Much good has been done. Several have been converted, and the church has been quickened.

THE CHURCH OF THE DISPERSED NEGROES, FREE-WILL BAPTISTS, DO IN THIS CAUSE.

WM. H. BREWSTER.

Missionary.

[From the Christian Advocate and Journal].
LETTER FROM SOUTH AMERICA.

To the Corresponding Secretary of the Missionary Society of the M. E. Church.

DEAR BROTHER—The state of this mission differs in nothing important from that in which it was presented to you in my last communication, except in the number of our congregation. This, as we anticipated, has decreased in proportion as the heat of the season has become intense; and, instead of an eager throng, that weekly crowded our preaching house, we have but a scattered audience, which comes to endure the inconvenience of our situation. To this witness the absence of scores from the house of God, who were just becoming attracted to it by an interest in his word, inflicts a pang too poignant to be felt, in all its withering power, but by the anxious heart of a missionary on a benighted shore. After having marked, with trembling interest, the growing attention, the reflecting aspect, the heaving bosom, and the occasional gust of tears, in a portion of our assembly, how could we witness their departure without the most heart-rending emotion? We saw that the deep sleep of a whole life was beginning to be disturbed—that an occasional gleam was taken at the glancing records of conscience, and that the concerns of eternity were peopling the field of vision; but their absence from the house of worship before the decisive purpose was formed—before the controlling principles of the Gospel were firmly fixed in the mind, threatened to ruin all that Divine truth had begun to effect in their hearts.

But our hopes must thus continue to be alternately kindled and quenched until we can erect a chapel in this city; for we have now arrived at a point in our experiment beyond which there remains no uncertainty. We must build a house, or, to a great extent, fail in our enterprise. Such is the strength of those reasons which support this conclusion, that were they spread before the Church, in all their number and force, none could hesitate to adopt it. Though some of these reasons are common to all cities, in every country, the strongest of them are peculiar to this place. But of these cogent considerations we have here only room to allude to, which consists in the heat of this climate. During most of the long summers, common to this latitude, where locations are so near the level of the ocean as this vast plain, on the borders of which we are situated, the heavens glow with almost torrid fervor. There are cities in South America less than half our distance from the equator, which never feel that blinding sun that blazes over Buenos Ayres; and, perhaps, there is not another spot on the globe whose inhabitants have a greater dread of a current of air than those of this city. As the buildings here are generally low, and so constructed as to preclude free circulation unless large numbers of a full assembly should be exposed to a current of air, we can never hope for more than a thin attendance during the warm season, until a house shall be erected. If the friends of the gospel are awake to the importance of South America, as a field of future missionary operations, and are aware of the interesting relation which this city sustains to a large portion of that field, they would arise in their strength and accomplish that object.

This southern half of the new world demands attention. Its past history is a horrible record of national oppression. It was wrapt for three centuries in the most sullen night. It was shut out from the whole human race, as if located on a distant planet. It writhed, for several ages, under the iron despotism of foreign tyrants, in whose era a groan would have been treason. The chain that bound it to the throne of its oppressor, has been broken in our own age. This mighty event had birth in the spirit of our own institutions. These slaves of three hundred years could not learn to govern themselves in a day. They have

since, by mutual hostilities, shed every pore. Dreadful blows have been inflicted, which, at some points, have threatened to exterminate society. This work of ruin has not yet ceased; and precisely what moral complexion these troubled elements will present when they shall have settled into a permanent calm, human sagacity cannot foresee. But the conclusion is warranted by every probability, that the spirit of the nineteenth century will ultimately prevail, and that rich moral fields will invite many spiritual laborers.

Where the way is opened to the most limited extent, to communicate to such a people the everlasting light of revealed truth, what Christian energy should remain dormant? Which of the mightiest agents of Providence, should not be roused to action? O we implore the attention of our friends to the gloomy field, that excepting in Rio, there stands not beyond this city a single Protestant pulpit over the whole length and breadth of South America. If we travel northward—excepting Rio—we find none till we reach the United States; if westward, none exists between us and the missionary stations on the islands of the Pacific; if southward we look in vain for one between us and the everlasting winter of the pole; and in an eastern direction, we must cross the Atlantic Ocean, and seek the first Protestant worship on the shores of Africa. Now, is it possible that a mission thus located in the midst of this deep and wide spread gloom, can, for the want of a few thousand dollars, be left in its hopeless struggle to expire? Is it conceivable, that the hundreds of thousands of our American Israel will listlessly look on and witness so agonizing a result? It cannot be. Hearts that glow with the love of Jesus, and are fired with the hope of the world's conversion, will be pierced with the thrilling cry of this mission, and prompt hundreds to consecrate a portion of their substance to this holy object.

O, if this feeble band, which grace has just united in Christian fellowship, possessed the means to build, they would never seek aid from abroad; no, they would rather reward that kindness which sent them a missionary, of which they often speak with tears of gratitude. But they have not the means. Some of them have subscribed toward the object a large portion—their little earthly all. And now to us it is one of absorbing interest, and the manner in which it shall be met, may issue in consequences of immense magnitude. Our prayers, therefore, to Him who became poor to make others rich, shall accompany this humble request, that he may give us favor in the sight of his people.

Yours, as ever, J. DEMESTER.

Buenos Ayres, S. A., Jan. 1, 1888.

P. S.—I have devoted large portions of the last month to the labor of seeking an appropriate site for our contemplated chapel. Only one, which appears every day suitable, is attainable; but this we are liable every day to lose, as we dare not purchase without the direction of the board—and another purchaser may take it from us. You will, therefore, remove much of our solicitude by informing us at the earliest moment what may be the pleasure of the board. The lot will cost at least three thousand dollars—nearly half of which sum we can raise here. A plain convenient house will cost at least seven thousand dollars more. To purchase the lot, without a strong probability of building the house, would be a hazardous step—and to suffer it to go out of our reach might be an irretrievable loss. Here, then, we are compelled to hesitate in a state of indecision, and shall wait with anxiety for your direction.

We shall certainly do this unless we find it will result in the inevitable loss of the lot. In such an event we may venture to purchase before your advice can reach us; and then, should all else fail, I shall make a strong appeal to my personal friends, for means to meet the demand. And I earnestly beg, my dear brother, that neither the multitude nor the magnitude of your other duties will prevent your immediate attention to this.

On examination it appears a few Protestants have labored in Dutch Guiana, and at a few other points near the Caribbean Sea.

After the communication of brother Demester was read to the board of managers, an appropriation was made to enable him to purchase the lot of ground to which he alludes, and it was then resolved to make an appeal to our brethren and friends for money to enable him to build a house of worship. And what should be said on this subject? Can any thing, indeed be said more forcibly than what brother Demester himself has said in his letter? Let all, therefore, read that letter attentively, and then ask themselves what they can do to aid in this work. Shall a house of worship be built at Buenos Ayres, or shall the missionary be obliged to abandon his work in despair?

Let some benevolent spirit answer this question, by making a proposition to raise the sum of eight thousand dollars, and the work shall be done. Who will speak first?

The following letter is from the Rev. Beriah Green, President of the Onida Institute.

Honesty states in his communication, that Mr. Green declared that Mr. Lovejoy died as a "vicarious sacrifice"; and that he pushed the analogy so far, as to compare Mr. Lovejoy's death to the great sacrifice on Calvary.

We do not find anything in Mr. Green's discourse, which goes to compare Mr. Lovejoy's death to the great sacrifice on Calvary, any farther than that they both died as Martyrs. The sense in which Mr. Green maintains his death was of a vicarious character—for the phrase "vicarious sacrifice" is not once used—may be learned by the following extract from the discourse, and from the Letter of Mr. Green.

"For the inalienable rights of man—for every man, therefore, for whom they are inalienable—Lovejoy bowed his head in death. He died for his country; for the bond and the free; for his friends and his foes; for the advocates as truly as for the enemies of slavery. The mission men who ministered him, must, as well as others, if remorse should let them live, share in the benefits of his sufferings."

To the Editor of Zion's Herald:

MY DEAR BROTHER—From a late number of your paper, I infer, that a statement of "Honesty" in the N. Y. Com. Adv., respecting my sermon in the Tabernacle on the death of Mr. Lovejoy, has occasioned you some embarrassment. The censures, which my views and sentiments, on that occasion, have drawn forth, whether from friends or foes, I have had little time or inclination to dwell upon. Some blame me for not finding fault with Lovejoy for not maintaining the attitude of nonresistance. Others, with "Honesty," reproach me for venturing to assign him a place in the "glorious army of martyrs." But I have little to do with such reproach or censure, till a candid and serious attempt shall be made to show, that the doctrines I maintained are unsound.

Before this you may have read the discourse. I have no copy. Whether it contains the expression, that our brother died as a "vicarious sacrifice," I am unable to say. As the author of it I maintain such views as the following.

1. Perfection is not essential to the character of a martyr. To die in defence of truth, and especially the truth of any of the great principles of the Christian religion, entitles the sincere and upright "confessor" to the character and reputation of a martyr. It may be shown that he was not blameless and immaculate; that in this and that, he was wanting in prudence, discretion and self-possession; that here and there, expressions somewhat unguarded or unduly severe fell from his lips; that he might, in some respects, have chosen happier methods for defending the principles for which he died, than he employed;—but what of all this? Something more to the prejudice of his claims must be proved, before he can

be deprived of the martyr's crown. The forced renunciation of his principles, to which Cramer in an unhappy hour was reduced, can never induce me, even to question the claims to martyrdom, which his subsequent noble confession, and dreadful death involved. And if it could be shown to the conviction of every one, that Lovejoy erred in the mode he adopted to defend "the freedom of the press," his claims to the character of a martyr, would not in the least be affected.

2. In preaching, therefore, on the occasion to which "Honesty" refers, I did not feel myself bound upon to discuss the question of our departed brother's prudence or imprudence amid the scenes of violence where his noble life was pierced. It was enough for me, in pursuing the object I had in view, I know, that rights, and the highest and noblest interests of his countrymen—interests and rights to which he had all along most generously devoted his powers and resources with great skill and good effect. To close such a life by such a death, was to be a martyr.

3. Lovejoy died in defence of rights and interests, which were dear to him in common with all his countrymen—whatever their condition or complexion, or character;—not excluding the unhappy negro, who dipped their hands in his blood. Placed in "the imminent, deadly breach" he had, most alone, to breast the shock of that opposition, which was aimed at the destruction of "you and me," and every other American freeman. I that loved and under the weight of that opposition, he fell! The blows which brought him to the ground, we aimed at us—at the very heart of the Republic. "He shaft was hurled with deadly violence, not a victory, but at the defender of AMERICAN FREEDOM. Under this character, he was threatened, assailed, and murdered. Nothing, then, can be more certain or evident, than that he died for all his countrymen. His death was vicarious—in behalf of ours.

4. The light, moreover, which the death of Lovejoy was presented, so far its vicarious character is concerned, was manifestly scriptural. What said the Apostle John? "Who perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren. And the love that abides in him, the Gentiles desire to claim for his saviors, a vicarious character—representing them 'filling up' what was wanting in the sufferings of the Saviour. 'Who now rejoice in my suffering for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which the church.' The world is full of vicarious suffer, of which every martyr endures his share.

In this light, I regard a death of Lovejoy; and cannot but feel my obligations to him, under God, for magnanimously welcoming the violence, which was designed to crush it cause of holy freedom; of which it was his lot and responsibility, when he fell, to be a distinguished representative.

BERIAH GREEN.

FOR ZION'S HERALD.

BROTHER BROWN—Y and Bro. Binney, will be so kind as to excuse me, I do not reply to his strictures on my remarks on Bishop's application of the Golden Rule. I would also request, that those who may have been led to question the principles advanced in the "Remar" or the expediency of their publication, by the rearg of Bro. Binney's article, will refer to the remarkable. I indulge no fears as to the issue of such a renece.

J. HORTON.

Boston, April 6, 1888.

FOR ZION'S HERALD.

BR. BROWN—The following resolutions on temperance, were unanimously adopted by the Quarterly Conference of the M. E. Church, Feb. 24, 1888. If you consider them warranted to rance the cause of temperance and worthy of a place in your excellent paper, you may publish them. Would it not be well for every Quarterly Conference to "do likewise?"

NEWELL CULVER.

Resolved 1st. That we, as members of the M. E. Church, consider ourselves bound by excellent discipline to abstain from the use of all intoxicating drinks, except for medicinal purposes, in cases of emergency.

Resolved 2d. That we approve temperance societies on the principle of total abstinence as the most efficient means to advance the cause of temperance.

Resolved 3d. That we will give our vote or influence for any member of the M. E. Church for any official standing in said Church, who opposed either in practice or principle to temperance (temperance societies).

FI ZION'S HERALD.

DEAR BR. BROWN—I would almost be interesting to numerous friends of our beloved Br. Rufus Spaulding, were you to inform them through the Herald, that his health is considerably improved since he came to reside in this place. He has not yet ventured to preach, but is doing us rich good as superintendent of our Sabbath School. I hope the church in whose service "he counted his life dear" until himself will remember him at the throne of grace, that God would be pleased to rise him once more to stand as a Watchman on the walls of our Zion.

E. SMITH.

Dover, N. H. March 31st 1888.

ZION'S HERALD.

BOSTON, WEDNESDAY, APRIL 11, 1888.

LETTER FROM ONE OF THE MISSIONARIES.

The friends of Miss Margaret Smith, one of the missionaries who sailed from her port in Jan., 1887, for the Oregon Mission, have furnished us with one of her Letters recently received. The first date in the letter, is made at Callao Harbor, Peru June 4th, and the last at the Sandwich Islands, Aug. 21.

We make some extracts from it not because it contains any missionary news, strictly speaking, but for the purpose of letting our readers into the heart of a devoted missionary, while on her passage the scene of her future labors. Here they may see how grace will sustain that heart, in absence from friends and home, and in the despondency of the heart, when the sweet remembrances of home, press upon the mind without resistible power.

BELOVED BROTHER AND SISTER—I am again so situated, that a thought is irresistibly led to the society of loved ones in New England, and especially to that of yours. Our vessel anchored in this harbor last Friday evening, (June 21.) All our passengers have gone ashore, and the captain and first mate, Br. Leslie and family have gone on board the Sloop Enterprise, where he is to conduct divine worship. My disposition for solitude, led me to prefer spending the time by myself.

Since I have been on board, I have again commenced the reading of the New Testament in course, and it never before was attended with so much pleasure to my mind. I never before so viewed the Saviour in his divine character. I never so loved, so adored the Son of God. In-sensible and undecaying as I am, and notwithstanding I have so often lost divine influences by my carelessness, I am often, when reading the words of Christ, nearly overpowered by a sense of the excellency and glory of his character. With the Bible for my treasure, I find the yoke of Christ is easy, and his burden is light. My whole soul is alive to the sentiment when I repeat,

"I thank thee, uncreated Sun,
That thy bright beams on me have shined;
I thank thee who hast overthrown

My foes, and healed my wounded mind.
I thank thee, whose enlivening voice
Bids my freed heart in thee rejoice."

June 14th.—"I am glad to find myself on the passage to the Sandwich Islands, for which we left Callao last evening. While at that place, I made a visit to the sloop of war North Carolina, and was much pleased with the appearance of a school on board of her. There are two able teachers for the instruction of sixty boys, and twenty midshipmen.

My time at Callao, passed pleasantly, except the pain I received, by witnessing the profligacy of some on board our vessel. One of our officers lost his office, by being on shore in a state of intoxication, and without leave for more than 48 hours. Coming to bid me farewell, and confessing his fault, I exhorted him to turn from his bad habits, and be a better and a happy man, when he with tears of penitence and sorrow, said to me, "Why have you not conversed with me on this subject, during the voyage?" "You might have saved me," Reproof coming from such a wicked man, I assure you, was not very grateful to the feelings of a missionary.

June 24th.—"We crossed the equator last night. We have the finest weather imaginable, and are making our way, rapidly and pleasantly. Our star-light and moon-light nights, induced me a short time since, to leave my berth, and take a ramble on deck about midnight. All was as quiet and beautiful, as nature could be. I enjoyed the season the better, as I was conscious no eye but the invisible was upon me, for even the watch appeared to be asleep.

June 25th.—"I had a very comforting season this morning, in praying God to enable me to spend every moment of my future life, entirely to the good of his cause. I wish to be useful in private conversation. I have already seen some good effects arising from pointed conversation with individuals on the conversion of their souls, and I take much pleasure in this duty. I desire in future to have every opportunity, to recommend a life of purity and consecration to God.

This day has been exceedingly pleasant. Just clouds enough have floated in the atmosphere, to prevent the rays of the sun being too warm and bright; a good breeze has filled our sails, while the ocean's wide and beautiful expanse, with its surface alternately variegated with black fish, whales and flying fish, and the scenery above us, rendered beautiful by the appearance of tropical birds, have produced in my heart, grateful adorations to him who made them all.

"You will conclude, probably from the tone of my writing, that I have not yet suffered the loss of any thing, by the choice I have made. You may well conclude so; for I assure you that I believe, when I gave up all for Christ, I made the first advance to wealth and happiness, and have since been progressing in that way."

July 4th.—"This is not a very cheerful day to me, though our friends seem to possess the joyful feelings so prevalent among our countrymen on the day of Independence. My mind has been made solemn by excessive weeping yesterday, occasioned by reminiscences of the past. After my feelings had become excited, they would not leave the sweet remembrances of home, but completely triumphed over me, and while my tears fell in streams, seemed to rejoice at the desolation of my heart. To-day I feel a loneliness, and a solemnity of spirit which I cannot describe. But after all, I would not exchange my situation with many others, who are much flattered and caressed."

July 29th.—"Arrived at the Sandwich Islands, this morning, and in two hours, found the Presbyterian missionaries on board, to welcome us to their homes. I will write you the particulars in another letter."

Aug. 9th.—"We expect to-day to sail for Columbia river."

DEATH OF REV. JOHN BRODHEAD.—It is with emotions of sincere and deep regret, that we announce the death of this venerable servant of God. He died at his residence at South Newmarket, N. H., on Saturday, the 7th inst, aged 67 years.

Brother Brodhead made a visit to this city 3 weeks since, and was indisposed while here, and anxious to return home. He called upon us, and spent an hour or two in cheerful and interesting conversation. He spoke of his age and his infirmities, but still exhibited the same ardent desire to devote himself to the cause of his Heavenly Master, as he has always distinguished his life. He left on Tuesday, the 20th ult., and was taken sick on the evening of the next day. His complaint was a disorder of the heart, with which he has been somewhat indisposed for a number of years. He had his senses to the last, and died in great peace, and in the triumph of faith in Jesus Christ.

Brother Brodhead was one of the pioneers of Methodism in New England, having entered the itinerant field, about 40 years since. In common with his contemporaries of that day, he commenced and continued in the ministry, the subject of many privations, hardships and trials, for many years. But he deeply loved the cause he had espoused, and the Master for whom he labored, and no privations, or trials were sufficiently severe to turn him aside from his work.

He was a kind and indulgent father—a neighbor highly beloved and respected, and a citizen in whom the highest confidence was placed, having been chosen for a number of years a Representative in the State Legislature, and likewise a Representative to Congress. It was while officiating in the character of the first named office, we first heard him preach in the Old State House at Concord, N. H., now occupied as the Court House, more than 20 years since. He was a man, instant in season and out of season, always zealous for God and anxious to do good, wherever placed.

As a preacher, he possessed talents of the first order. His apostolic appearance, his hair having become white at an early age, with his highly musical voice, never failed at the very commencement of his discourse, to attract the attention of his audience. His sermons were not of that brilliant cast, which, addressed chiefly to the imagination, are frequently termed eloquent; but he had a happy and felicitous manner of expression, and possessing naturally a deeply sensitive disposition, a pathos of feeling, which constituted an eloquence, that never failed to reach the heart. The arrangement of his sermons was simple, and his language unaffected and pure; but he was animated in his address, fervent in his spirit, and his benevolent heart strongly yearned over the sinner, and earnestly panted for his salvation. In short, he was a good man. Sincerely will his death be mourned. Peace to his memory. Blessed are the dead who die in the Lord.

"Thou art gone to the grave—but we will not deplore thee. Since God was thy Ransom, thy Guardian and Guide; He gave thee, he took thee, and he will restore thee, And death has no sting, since the Saviour hath died."

THE CASE OF BAPHEMY.

On Monday, April 2d, the Supreme Judicial Court in this city, delivered an opinion in the case of the Commonwealth against Abner Kneeland for Baphemy.

Mr. K. was tried on this charge in 1834, found guilty, and sentenced to three months imprisonment in the common jail. He appealed, and was tried the next Nov., but the jury could not agree. At the next term of the S. J. Court, in Nov. 1835, he was tried again. The jury returned a verdict of guilty, but recommended the defendant to mercy. Mr. K. then moved an arrest of judgment, and for a new trial, for two reasons. 1st. Because he had violated no law, and 2d. Because, if he had violated any law, such law was unconstitutional.

Chief Justice Shaw replied to both these reasons, at some length, and closed, by stating that the defendant had

not sustained his motion for a new trial, and that there must be judgment on the verdict.

Judge Morton expressed an opinion, on the case, varying from Chief Justice Shaw's only in respect to Judge Wilde's charge to the jury who convicted him.

It was then moved by the Attorney General, that the defendant be sentenced. Mr. K. rose, and said he wished to appeal to the Supreme Court of the U. S., and at the defendant's request, he was allowed till Friday morning to offer his reasons for an appeal.

On Friday morning, Mr. K. appeared, and read six reasons in favor of an appeal being allowed in his case. In reply, the Chief Justice remarked that the case could not be carried up. He then took up and commented on each of the reasons of the defendant, at length, and concluded, by stating that there was no appeal, and the matter must end here.

The defendant then requested that sentence might be delayed till the next morning, as he thought he should be able to convince the court, at that time, that there ought to be a very great mitigation of the sentence. His request was granted.

Mr. Kneeland appeared on Saturday morning, but pleading the present peculiar circumstances of his family, the sentence was postponed, we are not able to say to what time.

We doubt the wisdom of a statute making Mr. Kneeland's misdemeanor a penal offense, and we hope the sentence will be as far as possible of a nominal character.

[The bill regulating the sale of spirituous liquors in this Commonwealth, passed the House, on Wednesday last, by a majority of 113. Yeas, 229, Nays, 106. It repeals all former laws on the subject, and limits the quantity to fifteen gallons, instead of twenty-eight, as at first reported. The enemies of the bill predict its impotency, and yet they most zealously opposed it. We understand there is no provision in it, for an appropriation of part of the fine to the complainant. We hope the Senate will amend it in this particular.

LETTER WRITING.—It is very common for persons who are not professors of religion, to take the Sabbath for letter-writing. Let any one stand for two hours, in the pews of the Post Office in this city, on Monday morning, and he will be astonished to witness the number of letters entered. These letters were written the day before.

But the most lamentable feature of the case is, that many professors of religion, scarcely ever think of writing letters on any other day, and some even stay at home from meeting to do it! The object of this is, to save time, or in other words, to save money. So that it is a sin which has its origin in the meanest, and most sordid propensities of the depraved heart; viz., covetousness. In the sight of God, the sin committed in this way, is just as great, as it would be for a man to take half of some other day to write his letter, and then go into his shop and work for the same length of time on the Sabbath, in order to compensate himself for the time lost in writing his letter on one of the secular days of the week.

Christian reader, is this your practice? Have we in making these declarations, described your case? No command can be more plain and positive than that which makes it your duty to keep the Sabbath day holy. Do you think this is keeping it holy? We appeal to your conscience. Did you ever think you could hardly bring a greater reproach upon the cause of Christ, than to profane God's holy day? To strike the Sabbath out of existence, would be nearly the same thing as to strike the Bible out. Whatever, therefore, which has a tendency to secularize the day, or in any way to bring it into disrepute, should be scrupulously avoided, not only by every professor of religion, but by every one who loves the Bible, and the common doctrines of Christianity.

LIFE OF SUMMERFIELD.—It is now nearly two years we believe, since the *Churchman*, an Episcopal paper published at New York city, announced a new life of Summerfield to be prepared by Dr. Colton, late President of Bristol College, who is said to possess a rich collection of fresh materials relative to Summerfield, never yet published.

Will *The Churchman* please inform us if this work has been published, and if not, if it is in progress, and when it may be expected?

HAPPY MARRIAGES.—Miss Landon says—"The only happy marriages I ever heard of, are those in some Eastern story I once read, where the king marries a new wife every night and cuts off her head in the morning."

We are sorry for Miss Landon, a lady of such distinguished accomplishments in the fields of poetry. Her declaration does not argue much acquaintance with the very best portion of society, that is, the humane, unobtrusive, contented middle class. In this portion of the community, there are many cases of happy marriages. Many who can with the utmost sincerity address each other in the beautiful language of Eve to Adam.

"With thee conversing, I forget all time;
Sweet is the breath of morn; her rising sweet,
With charm of earliest birds; pleasant the sun,
When first he gleams on yonder mountain's side,
His orient beams, on herb, tree, fruit, and flower,
Glowing with dew; fragrant the fertile earth
After soft showers; and sweet the coming on
Of grateful evening mild; then silent night,
When this our solemn birth, and this fair moon,
And these the gems of heaven, her starry train,
But neither breath of morn, when she ascends
With charm of earliest birds; nor soft sun
On this delightful land; nor herb, fruit, flower,
Glowing with dew; nor fragrance after showers,
Nor grateful evening mild, nor silent night
With this our solemn birth, nor walk by moon,
Or glittering starlight—without thee is sweet."

FROM LIBERIA.—By an arrival from Africa, we learn that Mr. Matthews is dead, and one of the sisters who accompanied her. Except this affliction, the colony and mission are quite prosperous.—*Christ. Adv. & Jour.*

[Dr. Fisk's Fourth Letter will appear in our next, but Brother Horton's Reply will be deferred to the week following.

PARENTAL ABUSE.—At a temperance meeting, recently held in this city, Mr. Grant, well known as a practical philanthropist, stated that a boy, in the employment of Mr. J. H. Eastburn, came to him with a request, that he would obtain a place for him in the country. The lad was earning \$2.50 per week, and was steady and industrious. But his mother took half of this money from him, with which she purchased rum and got drunk. She then abused him most shamefully. He bore this as long as he could, when he applied to Mr. Grant to procure him a place out of the city.

Now who drives this boy from the city, by making the parental roof so wretched, that he can no longer endure it? Who makes him an exile from the home of his childhood, and deprives him of the guardian care and sympathy of a parent, who, otherwise, would protect and defend him. We answer the Mayor and Aldermen of our city. They grant licenses for men to sell ardent spirits for the public good; when the public good requires it, just about as much as it does to grant licenses for men to introduce and spread, far and wide, the small pox and yellow fever! These two formidable diseases never produced one thousandth part the wretchedness and ruin which ardent spirits have produced. And yet there are men among us, who wish to be thought benevolent, honorable and respectable, who openly and secretly countenance and abet the continuation of this murderous, diabolical traffic!

"THE POOR INDIAN."

10

FOR ZION'S HERALD

ISAIAH lviii

E. L.

(Continued from first page.)

most noble institutions in the nation, and thereby

But we are "assailing the rules of the church, the officers of the church, the judicatories of the church, high and low, the periodicals of the church, and all her institutions!" We "are assailing a large portion of our brethren, by asserting that theirs is not the *Christian religion*." These are very grave, sweeping charges. And now, dear sir, would you have us retort, by reminding you of an "interesting corre-

as some would have us believe. So far as I am concerned as an individual, and I think I speak the sentiments of thousands, it has not altered my estimate of their personal virtues. Have we never till the present, learned to distinguish between good men and their mistakes and errors! That these brethren's sentiments are not received on the subject of slavery, and that their influence on *that* subject, in

Suppose, (what never has been proved) that they were who is to judge, the conference or the official organ. If the latter, then it appears that there is an exception to the rule. When the official organ shall judge, all the "official doings" of conferences, are of a particular character, then they may rebuke them. This position should be examined with all the care, that its importance demands.

DUELING.—The celebrated Mr. O'Connell once applied the epithet "beggary" to the corporation of Dublin. This drew upon him a challenge. In the duel he killed Mr. D'Esterre, his antagonist. He thus shedding the blood of a fellow-being he felt sure strong "compunctions visiting," as caused him to "register a vow in Heaven" never, under any circumstances, to fight another duel.—*Madisonian*.

6. All biographies, accounts of revivals, and other matters involving facts, must be accompanied with the names of the writers.

We wish agents to be particular to write the names of subscribers, and the name of the post office to which papers are to be sent, in such a manner that there can be no misunderstanding or mistake.

reality of such a character as to make
 this rapidly increasing mission. We
 heard of plans for the establishment
 of a high school in Liberia; but we have
 not seen, and read in American periodicals
 no plans made for this purpose. We
 are doing one; and while others talk about
 having concluded to be up and doing,
 we are too fast, my fathers and patrons with
 me. But, sir, such is my conviction
 of the great need of the institution of a
 "Conference Seminary," that the site has
 been chosen in a most beautiful and elevated
 spot—the foundation laid, the walls
 are rising, and the anxious expectations of the Methodist
 Church in Liberia looking up to the rising brick
 where their young men, their children
 of an education suited to the claims war
 their country, will have upon them.
 Here we have more than a score of